

The Lion

RECEIVED
APR 13 1999
LIBRARY P.A. 10.4
April 1999

A merely parochial publication for members only of St. Mark's Parish. The Christians were first called 'Catholic' at Antioch. -St. Ignatius' *Epistle to the Smyrnians*.

PSALM XXX.

From the *Commentary* by J. M. Neale, D.D., London. 1860

TITLE. A Psalm and Song at the dedication of the House of David. [Or, a Musical Psalm at the opening of David's house.]

VENERABLE BEDE: By the House of David we understand the Temple of the Lord's Body: by the dedication of that House, His Resurrection, by which it was raised to eternal power and glory. At the beginning of the Psalm, the LORD, after the glory of His Resurrection, returns thanks to the FATHER because He had delivered Him from the adversity of the world, commanding also His saints to sing praises to GOD, since all things are put in His power. *I will magnify Thee, O Lord, for Thou hast set me up.* Secondly, He affirms that *He shall never be moved*, and tells us that thanks must be paid to the LORD by the living, and not by the dead. Thirdly, He returns to His Resurrection, and exults in the deposition of the frail flesh, and the eternity of His majesty and glory: *Thou hast put off my sackcloth, and girded Me with gladness.*

I WILL magnify thee, O LORD, for thou hast set me up: and not made my foes to triumph over me.

This is one of the musical Psalms: the others being 48, 67, 68, 75, 92. What the dedication or opening of the house of David was is a point much disputed by commentators. But whatever difficulty there may be as to the literal, there can be *none whatever* in the spiritual, meaning. And this is one among many instances in which the mystical interpretation gives us a firmer hold than any literal explanation can do. Thus it refers to the Ascension of the True David into the Kingdom which His own Right Hand has purchased for Himself and

Psalm 30 [29 LXX] *Exaltabo te, Domine*

I WILL magnify thee, O LORD; for thou hast set me up, * and not made my foes to triumph over me.

2 O LORD my God, I cried unto thee; * and thou hast healed me.

3 Thou, LORD, hast brought my soul out of hell; * thou hast kept my life, that I should not go down into the pit.

4 Sing praises unto the LORD, O ye saints of his; * and give thanks unto him, for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life; * heaviness may endure for a night, but joy cometh in the morning....

chased for Himself and for His people; to the dedication of that house not made with hands, eternal in the heavens, effected, so to speak, by His own entrance therein. It is in this sense that the Western Church employs this Psalm among others for Ascension Day. *I will magnify Thee, O Lord.* "The Saint," says S. Ambrose, "exalts the LORD, the sinner humbles Him; and by how much the more a man seeks to the LORD, by so much the more he both exalts Him and is exalted Himself." *Set Me up* indeed; for "GOD is gone up with a merry noise,

and the LORD with the sound of the trump." *Set Me up* in glory above those who lately set Me up on the Cross, as a mark of derision: *Set me up* as the Monarch to Whom the eyes of all the world must be turned. Well may the Eastern Church exclaim, "Because Adam by the fall of his nature had descended into the lower parts of the earth, therefore that very same nature, renewed by GOD, was to-day set up far above all principality and might and dominion: for GOD so loved it that He made it sit down with Himself: so sympathised with it that He united it to Himself: so united it to Himself that He glorified it with Himself." And so indeed we may take the verse of human nature exalted in the Person of our LORD, and exulting in its deliverance from Satan, the world and itself.

And not made my foes to triumph over me. Not, says one, as if it were God's act that our enemies do prevail against us: but that he may show how entirely all victory, on our part, comes not from ourselves, but from the Giver of all good things. But, they ask, Did not CHRIST's enemies triumph over Him, when they that passed by railed on Him, wagging their heads; when they said, Ah, Thou that destroyest the Temple: or again, Sir, we remember that that deceiver said, while He was yet alive? Answer: They rejoiced indeed over His death as man, but not over His dedication as the evening sacrifice of the world: and it is of the dedication of David's house, whether in humility on the Cross, or in glory on the Throne, that the Psalm tells. Dionysius the Carthusian, who gives three distinct explanations of this Psalm, the literal, the tropologic, and the anagogic, says very touchingly, in the second of them: We, who have been raised up from the pollution of sin, are bound to consider what and how great a benefit of GOD this is, that we have been separated from the multitude of our acquaintances, friends, co-evals and co-equals, who perhaps were in themselves much better than we are, but whom yet hell has been permitted to swallow up. What thanks and praise then are we bound to pay Him Who so justly condemned them, but so mercifully spared us! Whence that holy man, feeling quite insufficient of himself to return the thanks that were due, calls on all saints, whether in heaven or on earth, to join him: "Sing praises unto the LORD, O ye saints of His, and give thanks unto Him. for a remembrance of His holiness."

OLORD my God, I cried unto thee :
and thou hast healed me.

I cried unto Thee. But when? When, as the Apostle says, "He made prayers and supplications with strong crying and tears to Him That was able to save." He cried when He said, "My GOD, My GOD, why hast Thou forsaken Me?" He cried when He said, "FATHER, into Thy hands I commend My spirit." But never at any other time did He so cry, as by the sweet voices of His Five Wounds: the voice of our Brother's Blood cried Unto GOD from the ground; while it spake better things than that of Abel. But how can it be said that our LORD was healed, seeing we never hear that His most precious Body was subject to disease? For this reason; that till the Resurrection it was mortal and passible; after the

Resurrection it became impassible as well as immortal; and thus the effects which were wrought on it as on every other earthly body by Adam's sin, were, strictly speaking, healed. *O Lord my God.* S. Albert very well observes that the *Lord* refers to power, the *God* to wisdom, the *my* to love. He is GOD, therefore

Thomas Aquinas on Ps 30:
That CHRIST planted the Church by His Resurrection in eternal glory. The Prophet speaketh to the FATHER, and to the SON, and concerning the praise of the same. Concerning the Pasch of Christ, and the prayers of the future Church, and with praise in man. The Voice of CHRIST to the FATHER. The Church prays and praises.

He knows how; He is LORD, therefore He can; He is mine, therefore He will. The thanksgiving itself, *Thou hast healed Me*, agrees well with the petition, "Glorify Thy SON:" for this glorification and this healing are the same.

THOU, LORD, hast brought my soul out of hell : thou hast kept my life from them that go down to the pit.

Impossible in its literal sense that this verse could be written of David, who had not yet even fallen on sleep and seen corruption.

But it looks past all those long centuries, and sees the Son of David returning from preaching to the spirits that were in prison, accomplishing the Great Forty Days that still remained upon earth, and with body and soul reunited once and for ever, ascending into glory. The words have always been used in defence of that Article in the Creed, the descent into hell, as well against the heretics who have denied it, like Calvin and Bucer, as against the Catholics who have taught that our LORD went there by effect, and not by actual presence. It is true that this Article occurs in no Creed that is used by the Eastern Church; and that, till the Council of Aquilcia, it made no part of any Western symbol. But still, it has been held by both East and West from the very beginning; and from the beginning also the present verse has, by its commentators, been shown to affirm it. But how are we to understand the expression, *from them that go down into the pit*? That although in our LORD that sentence was emphatically fulfilled, "How dieth the wiseman? as the fool:- yet that that Life, that blessed soul, was kept from the companionship of the malefactor and such as he with whom it had been so lately associated on Mount Calvary. Or we may take the words on our own lips: *Thou hast kept my Life*, that which is dearer and better to us than life itself, nay, that which is our very true and hidden life, Him Who is all our salvation and all our desire, from them that go down into the pit, the

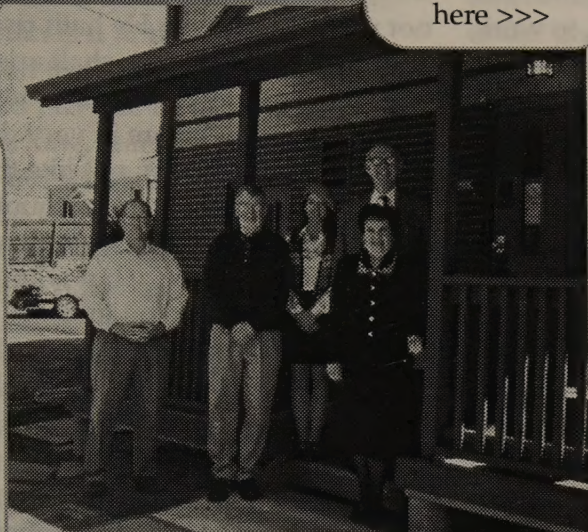


Clergy at the Sunday of Orthodoxy at the Assumption Cathedral, with icons.<<<

Thanks to Natalie L. for many hours of instruction in Ukranian egg decoration. Her scholars are shown here >>>



Alan Rench and Prof. Ray Tripp with the newly completed back Porch they fabricated for St. Mark's. Jody and Ed Oppermann contributed to the project as did the St. Mark's Church Women. Susan Mahan is President of the Church Women.



Thanks to Kit Brown and all who participated in the Victorian Tea. Above: Carol McCabe with daughter in law Dana Huft and granddaughters Emily and Kathryn. These folk came to us catechised & Chrismated Orthodox from St. Michael's, Whittier, CA. Left: Susan and Raymond Tripp with friends John & Michiko Croft.

The Bookstore offer an ever increasing selection of books, crosses, icons, cards... we have some copies of the BCP with Authorised Version Bible [\$65], and the last sets of Sunday Sermons of the Great Fathers [\$129] from the now defunct Preservation Press. The Ordo 1999 is in \$ 5 each.



the Jews, whose paths, and designs, and aims, were leading them there. Or yet once more: the pit may be the pit of wilful sin, and of final despair; and then, all those who take the Psalm on their own lips, are thereby reminded that it is no virtue or strength of their own which keeps them from descending into that abyss, but GOD's goodness — *Thou, Lord, hast kept*— even as he, who whenever he saw a malefactor go by to punishment, was in the habit of saying, "But for the grace of GOD, there goes John Bradford." And ascetic writers remind us that it is no more possible for a soul, dead in trespasses and sins, to work out its own resurrection from this pit, than for a body to raise itself from the grave. *The pit*, says S. Augustine, is the profundity of this world. What mean I by the profundity of this world? The abundance of luxury and wickedness. They therefore who immerse themselves in lusts and in carnal desires, they go down into the pit.

[*Thou hast kept my life.* The literal Hebrew text is even more precise in its reference to the Resurrection. It is: *Thou hast brought me back to life from (among) them that are sunk in the grave.*]

SING praises unto the LORD, O ye saints
Of his: and give thanks unto him for a remembrance of his holiness.

Sing unto the Lord: but how? Not with the mouth only, but with a pure heart and spirit. Because "praise is not seemly in the mouth of a sinner, for it was not sent him of the Lord." And therefore not all, but His Saints only, are called on thus to sing to Him. And observe that the word *Saints* may as well be translated *merciful ones*; thereby agreeing with what S. James says that pure and undefiled religion is. As to the latter clause, *Give thanks for a remembrance of His holiness*, they take it in different ways. Either *give thanks*, because He, in His holiness, has been pleased to remember us, the word remembrance being received objectively: or in order that His holiness may be kept in remembrance, when the same word is taken subjectively. Apollinarius seems to understand it in the latter sense:

And let His pureness be a memory of praise. Or we may put the words still into our Lord's mouth on the Cross. *Give thanks* because that which has been effected by the Head may be hoped for by the members:

Give thanks, O ye saints, in taking up your own crosses, because the Saint of saints first took up His: and above all, *Give thanks for a remembrance of His holiness* in that blessed Sacrament, which by its very name is

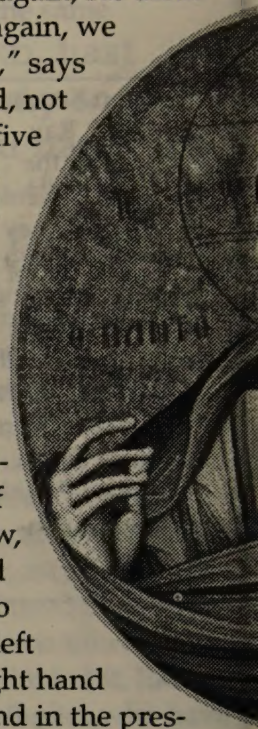
the Eucharist, and which was instituted for the continual remembrance of His death until His coming again. S.

Augustine says: It is a true and ancient proverb, Where the Head is, there are the other members.

CHRIST hath ascended into heaven, whither we are about to follow. He hath not remained in hell, He hath risen again, He dieth no more. And when we shall arise again, we shall die no more also." Give thanks," says Gerholius, "ye who are in very deed, not in pretence, His saints: not like the five foolish virgins who were accounted saints because of their virginity and because of their lamps, but who, because they had no oil in their lamps, are not to be counted real saints. Wilt thou know, O faithful soul, betrothed to CHRIST, what are the arms by which He embraceth thee when adorned with true sanctity, not only in the bridal chamber of future beatitude, but as thou art now, commended to His angels and good prelates, as His paranympths? Not to dwell on that saying now, that His left hand is under my head, and His right hand doth embrace me, when His left hand in the present life helps thee by loading thee with all manner of good merit, and His right hand in the life to come shall beatify thee for the sake of those very merits, bestowing on thee good things, not only condign with, but far exceeding, the gifts of His grace; to omit this now: He, CHRIST, thy Bridegroom, is the truth, and would fain, as it were, embrace thee with both His arms in manifesting to thee both Himself and thyself. So that first thou mayest know what thou wast, mayest know what thou hadst made thyself, when thou didst go aside after lies from the truth: and thus, having become acquainted with thy own wretchedness, mayest begin to understand what is His loving-kindness. Look at thyself and fear: look at Him and hope. If thy misery terrify thee, let His mercy console thee. But that thou mayest be capable of mercy, love the truth, which shows thy wretchedness. Such honour have all His saints, of whom it is now said, *Sing praises unto the Lord, O ye saints of His.*"

Pascha novum colite;
Quod præit in Capite
Membra sperent singula.

[This new Passover adore,
What goes in the Head before
Every member may expect.]



FOR his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for, a night, but joy cometh in the morning.

Or as the former part of the verse is in the Vulgate, *For in His indignation there is anger, and life in His will.* This again is one of those verses which have consoled many and many a saint, in the prison, before the unjust tribunal, or on the rack. And so strikingly does it apply to Our LORD, that even Rabbi Moses Hadassan understands it of the Messiah The

FATHER'S wrath then endured during the time that He hid His face from the Only-begotten SON; long, fearful hours to endure then, but the twinkling of an eye compared with the eternity of the glory which was won by that suffering.

The Chaldaic version well expresses it: *One hour is His anger: His good will is eternal life.*

S. Gregory Nazianzen, paraphrasing Isaiah, says well: "I gave thee up to punishment and I will help thee; in a little wrath I struck thee, and in everlasting pity will I glorify thee. Far greater than the

measure of My correction, is the measure of My, loving-kindness." Gerhohus takes occasion from a consideration of GOD'S anger to enter into the various excuses and apologies that are made for man's. And as it is written of Him, "Surely He scorneth the scorners," so it is equally true He is angry with them that are angered. *Heaviness may endure for a night.* or as it is in the Vulgate, *In the evening weeping will tarry.* "It is evening," says S. Augustine, "when the sun sets. The sun had set on main, that is, that light of righteousness, the Presence of GOD. Hence when Adam was expelled, what is said in the book of Genesis? When GOD walked in paradise, He walked in the evening. The sinner had now hid himself in the wood. He was unwilling to see the face of GOD at which he had been wont to rejoice. The sun of righteousness had set on him. He did not rejoice in the presence of GOD. Thence began all this mortal life. *In the evening weeping will tarry.* Ye will long be in weeping, race of man, for ye will be born of Adam. And so it is come to pass, *In the evening weeping will tarry, and exaltation in the morning:* when that

light shall have begun to arise on the faithful which shall have set on sinners. For therefore, too, did Jesus Christ rise from the tomb in the morning, that what He had dedicated in the foundation, the same He might promise to the house. In Our LORD it was evening when He was buried, and morning when He rose again on the third day. Thou, too, wast buried in the evening in paradise, and hast risen again on the third day. How on the third day? If thou wilt consider the course of the world, there is one day before the law, another under the law, a third under grace. What on that third day thy Head showed, the same is on the third day of the world shown in thee."

Heaviness may endure for a night. And so it did for that dark night which was spread over Mount Sinai, when there were thunders and lightnings and a thick cloud upon the Mount; and when GOD gave that law

Mane novum mane lætum
Vespertinum tergat fletum;
Quia Vita Ticit letum
Tempus est lætitiæ.

[Let the new morn, morn of gladness,
Dry the evening's tears of sadness,
life hath conquered death in fray,
Let us all keep holyday!]

which, far from wiping away the tears of man, added to them, because it showed him his misery, without showing his remedy. The Church was in the habit of singing on the procession in the Paschal night the Triumphal Song, taken word for word from a Sermon of S. Augustine, and uttered when the

morning of gladness was first about to dawn. And thus it ran:

*When CHRIST, the King of Glory, entered hell, to bring to pass its overthrow,
And the choir of Angels before His face commanded that the gates of the princes should be lifted up,
The people of the saints which were held captive in death, exclaimed with joyful voice :*

Thou hast come, O desired One, Whom we expected in our darkness, that Thou mightest bring forth, in the light, them that were bound, from their prison-houses.

Thee, our lamentation called:

Thee, our long torments required.

Thou art made the hope of the desperate, the great consolation of the suffering.

The Meaning of Repentance

by Father George D. Zgourides

Repentance is one of the seven sacraments of the Orthodox Church (Ware 288). At different times and places, this sacrament has been known as Confession, contrition, *metanoia* or *exomologisis*, penitence, rparation, and "Second Baptism" (288; The Oxford Dictionary of the Christian Church, 1174). Whatever term is used, the process and outcome of this sacrament for the Orthodox faithful are the same. It is through Repentance that sins committed after baptism are forgiven, reconciling the sinner to the Holy Mother Church (Ware 288). For this reason, Repentance has been referred to as the "Second Baptism," especially in light of the spiritual healing (rather than judgment) that occurs in the presence of the priest (Meyendorff 196, Ware 288).

The Greek word *metanoia* and the Latin word *paenitere* (from which the English word *repent* derives) suggest "changing one's mind" and "being sorrowful for one's sins." Yet Repentance is more than simply changing an attitude and feeling remorse. The act of Repentance goes a step beyond to include actively changing a sinful life style in order to improve one's relationship with God (Harakas 278). Because God created man in His own image, it is vital that Christians be as Holy as possible, including seeking "communion with Him, which leads to attitudes, behavior and a life style reflecting His goodness, righteousness, love and caring" (278). Harakas, in his *The Orthodox Church: 455 Questions and Answers*, also distinguishes between two levels of Repentance. The major turning away from a life that is drastically different than God's plan is referred to as "Repentance with a capital 'R'" whereas the daily reorientation from sinful thoughts, words, and deeds—typified in the prayer "Lord have mercy!"—is "Repentance with a little 'r'" (279). This latter form of Repentance is a "continuous requirement" for Christians, who should confess their sins to God as soon as they are committed (279). Formal absolution, however, is required in cases of grave sin (e.g., murder, adultery, apostasy), which results in excommunication from the sacramental life of the Church (Meyendorff 196, c.f., I Cor. 5:1-5;). Here the community's priest, on behalf of the bishop as direct successor of the apostles, proclaims God's forgiveness.

The Orthodox Church teaches that only God forgives sins based on Christians' redemption in Christ (Andreyev 135-136). From the New Testament it is clear that Jesus not only forgave sins but also passed this authority onto His disciples and Church (c.f., John 20:23). Because the Church has always held that sin is a violation against not only God but also the whole Body of Christ—the Church (c.f., James 5:16), early forms of Confession and Penance (*epitimon*) were *corporate*, or public events (Meyendorff 195, Ware 288). The penitent would make public confessions to the entire congregation, and then fulfill their acts of contrition for all to see. Gradually, particularly following the fourth century, Penance began to take the form of private Confession followed by the priest's pronouncement of absolution (Meyendorff 195). Even so, absolution by a priest has not always been deemed a necessary component of the order of Confession; for example, absolutions by non-ordained monks are not uncommon in some Eastern monasteries (196). Today, in both Eastern and Western Churches Repentance is an acknowledgment of sin made in private by the individual to his or her Father-Confessor, generally followed by an absolution (Ware 288). In addition, the sacrament of Repentance may be identified with the practice of personal "spiritual direction" (Meyendorff 195). Unlike the Roman Catholic Church in which many confessions still take place in a *confessional* (a small stall in the Church) where a grill separates penitent and priest, Confession in the Orthodox Church can occur in most any appropriate and convenient place, although a quiet space inside the Church is often the most common location (Ware 288).

In Orthodoxy both penitent and priest stand (or in some cases sit).

The penitent typically stands in front of a Cross and icon of Christ set upon a table or desk, with the priest standing partly to the side (288). This formula differs from that of the Roman Church, in which the penitent may kneel while the priest sits (288).

As for the form of the sacrament of Repentance in Orthodoxy, the priest begins by reminding the penitent that the priest is only a witness, and that God alone pardons (289). He also encourages the penitent to be fully truthful in his Confession (289). After hearing the Confession and imparting advice, the priest places his stole, or *epitrachilion*, on the kneeling penitent's head. The priest then lays his hand on the stole and recites the prayer of absolution. This prayer (and absolution is seen as being expressed through *prayer*) takes different forms depending upon the particular Orthodox jurisdiction (Meyendorff 196, Ware 289). As Ware compares in *The Orthodox Church*, the Russian formula is:

"May Our Lord and God, Jesus Christ, through the grace and bounties of His love towards mankind, forgive you, my child [name], all your transgressions. And I [italics added], an unworthy priest, through the power given me by Him, forgive and absolve you from all your sins." (289)

In contrast the Greek formula is:

"Whatever you have said to my humble person, and whatever you have failed to say, whether through ignorance or forgetfulness, whatever it may be, may God forgive you [italics added] in this world and the next... have no further anxiety; go in peace." (289)

The primary difference in these two formulae is the priest's use of the first person ("I") versus third person ("...God forgive") when pronouncing absolution. The original practice is to use the third person. Only later under post-Scholastic Roman influence did the use of first person find its way into the Slavic forms of absolution (Meyendorff 196). Some Orthodox object to this use of the first person, perhaps because it can lead to a misunderstanding of the priest's role in Confession (Ware 289). This issue notwithstanding, the Orthodox order of Confession always stresses the view that it is God who judges and forgives sin, not the priest *per se*, who in this capacity is functioning as Christ's representative (289). Finally, the priest may impose an *epitimon*, or penance, which is to be satisfied. Whereas an act of penance is a critical component of Confession in the Western Church, this is not the case in the Eastern Church. An Orthodox priest may request an act of penance at his discretion, and in reality the *epitimon* is often excluded (290).

The trend in Orthodoxy in the secular world, at least recently, has been for the faithful to attend Confession only occasionally, if even that (290). This is in contrast to the rather frequent Confession that occurs in monastic communities (Meyendorff 195). Infrequent Confession in the secular world, nevertheless, unfortunately tends to parallel the practice of infrequent Communion. This is not to imply that the faithful are necessarily expected to make Confession before each and every Communion when it is frequent (Harakas 87; Meyendorff 195). The issue arises specifically when infrequent Communion—on the order of a few times annually—becomes the norm (Ware 290).

Many Orthodox are hesitant to attend Confession. In his book *The Orthodox Church: 455 Answers and Questions*, Harakas recommends the following for Confession-timid Christians:

"If you think... of the place of repentance in the development of the Christian life, and that Holy Confession is a beautiful, God-given way to confess your sins to God, to receive assurance of forgiveness and to receive personal spiritual guidance from your Spiritual father, you may feel differently about it. Think of Holy Confession less as an imposed duty and more of an opportunity for personalized spiritual growth. It may help you go to Holy Confession more often." (87-88)

To conclude, Repentance in Orthodoxy is the sacrament of reconciliation in which the penitent confesses and expresses sorrow for having sinned. In turn, the priest pronounces a prayer of absolution of God's forgiveness. As a sacrament Confession is a means whereby spiritual sickness is remedied. §

April 1999

Sun

Mon

Tue

Wed

Thu

Fri

Sat

This month we observe Holy Week, Pascha (Easter), and St. George and St. Mark. We continue our classes on Sunday Morning, the Icon Class on Weds, and Catechism on Saturdays and Latin Club Sunday at 6 PM.

1
Easter Sunday
7:30 AM Matins
8:00 AM Mass
9:00 AM Ch School
10:00 AM Mass
6:00 PM Evensong
7:00 PM Latin Club

5
Monday of
Holy Week



6
Tuesday of
Holy Week
7:00 AM MP

7
Wednesday of
Holy Week
7:00 AM MP
6:30 PM Mass
7:30 PM Heroes of
the ICON Class

8
Maundy
Thursday
7:00 PM
Liturgy &
Watch

9
Good
Friday
12:00 PM
Veneration &
Pre Sanct.
6:00 PM
Veneration

10
Holy Saturday
10:30 AM The Faith
Catechism Class
4:30 PM Confessions
5:30 PM Evensong
10:00 PM
Paschal Vigil...

11
Easter Day,
Holy Pascha
7:30 AM Matins
8:00 AM Mass
9:00 AM Ch School
10:00 AM Mass
6:00 PM Evensong

12
Monday in the
Octave
7:00 PM
Vestry

13
Tuesday in the
Octave
7:00 AM MP

14
Wednesday in
the Octave
7:00 AM MP
6:30 PM Mass
7:30 PM Heroes of
the ICON Class

15
Thursday in
the Octave
7:00 AM MP

16
Friday in the
Octave
7:00 AM MP

17
Saturday in the Octave
7:00 AM MP
10:30 AM The Faith
Catechism Class
4:30 PM Confessions
5:30 PM Evensong

**The Bookstore is open Saturday afternoon, Sunday
afternoon, and weekdays by calling 303-722-0707.**

18
Octave of Easter
7:30 AM Matins
8:00 AM Mass
9:00 AM Ch School
10:00 AM Mass
6:00 PM Evensong
7:00 PM Latin Club

19
S. Alphege, BM

20
S. Leo the
Great, BCD
7:00 AM MP

21
St Tikhon
Belavin, BC
7:00 AM MP
6:30 PM Mass
7:30 PM Heroes of
the ICON Class

22
S. Justin, M
7:00 AM MP

23
S. George,
Martyr
7:00 AM MP

24
S. Fidelis, M and S.
Mellitus, BC
7:00 AM MP
10:30 AM The Faith
Catechism Class
4:30 PM Confessions
5:30 PM Evensong

**A Parish potluck lunch will be served on
St. Mark's Day, 25 April.**

25
St. Mark,
Evangelist

7:30 AM Matins
8:00 AM Mass
9:00 AM Ch School
10:00 AM Mass
6:00 PM Evensong
7:00 PM Latin Club

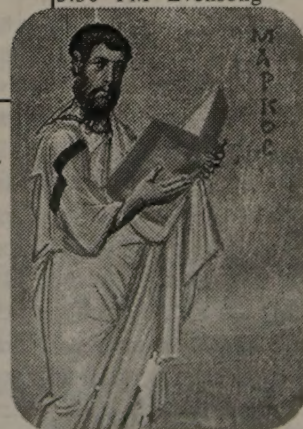
26
Ss. Cletus and
Marcelinus

27
Octave of S
George

28
Solemnity of St
Joseph

29
Octave of S
George

30
Vigil of Ss.
Philip &
James



Parishioner Profile

Joe and Susan Mahan have been members of St. Marks Parish and residents of Evergreen, Colorado for the past three years. They have three children: Phillip, who is twenty-two years old, Jennifer, nineteen and Vanessa, fourteen. Joe and Susan met in high school in Irving, Texas in 1973. Joe attended college in Kerrville, Texas and then graduated from the University of Dallas with a BA in English and a minor in philosophy. Susan attended North Texas State University with a focus on a degree in education. They were married in 1976, as Joe was finishing his senior year in college. In 1977, Joe accepted a commission as an infantry officer in the U. S. Marine Corps and, with Susan and newborn Phillip, headed to Quantico, Virginia for infantry school. For the next eight years, the family lived the typical military life at bases in El Toro, California; Pensacola, Florida; Beeville, Texas; Yuma, Arizona; Beaufort, South Carolina and Joe, unaccompanied, in Iwakuni, Japan; Cubi, Philippines and Yechon, Korea. During this busy time, daughters Jennifer and Vanessa were born. After three years of serving in the Marine infantry, Joe decided to change course and applied for Naval flight school in Pensacola, Florida. Successfully earning his jet wings, he went on to fly F-4 Phantoms for the Fighting Shamrocks, Marine Fighter Squadron VMFA-333. Susan stayed busy as a Navy Relief volunteer, helping young enlisted Marine and Navy families cope with the hardships of military life. Although the family experienced frequent military moves, Susan continued her education at various colleges. In 1985, Joe was honorably discharged from the U. S. Marines and went to work for American Airlines as a pilot. From 1985 to 1996, the family lived in Grapevine, Texas. In 1996, they finally achieved their dream to live in the mountains and moved to Colorado. Joe continues to be based in Dallas- Ft. Worth as an MD-80 captain. Susan is presently learning how to raise alpacas, strange little furry animals that are cousin to the llama. She enjoys knitting, spinning and weaving. She and Joe both hope to run an alpaca ranch one day. Phillip is currently living on a sailboat in St. Thomas, U. S. Virgin Islands, and is building his sea time toward a captain's license. Jennifer is a freshman at Arapahoe Community College in Denver and is working in the kitchen at Old Chicago restaurant. Vanessa will be entering high school next year, marching in the band, swimming, running and serving on the student council. Joe and Susan were both raised in the Disciples of Christ church. As they grew spiritually,



they became disillusioned with what they perceived to be watered down Christianity. During their years in college and in the military, they attended the churches of other denominations, including Roman Catholic. Through the University of Dallas, Joe even attended a semester of school in Rome, Italy and attended Mass at St. Peter's Basilica. From their experiences, they considered converting to Roman Catholicism. During a critical period in 1995, they discussed their feelings with their minister, Pastor Beverley of the United Memorial Christian Church in Eules, Texas, who in turn introduced them to his longtime friend, Father Patrick McCauley of St Peter's Orthodox Church in Ft. Worth, Texas. Knowing that they intended to move to Colorado, Father Patrick steered them to St. Marks. He was a great help and influence in their decision to convert to Orthodoxy. Joe and Susan have no doubts that they have found the truest expression of Christian faith at St. Marks Orthodox Church. *[Susan serves as President of the Church Women. Joe serves on the Vestry.]*

St. Mark's 125th Anniversary
is one year away! Several important capital projects are under way and more planned by your Vestry. Let's make the building that God has given us work better and more beautifully in the New Century.

The LION is not an official publication of any entity. It is produced for members only of St. Mark's Parish, Denver, Colorado. Subscriptions are \$10 per year for the USA and \$16 for Canada or Overseas. The Revd John Charles Connely wrdean@westernorthodox.com, Rector and Dean of the Fruited Plain, Western Rite Vicariate, The Antiochian Orthodox Christian Archdiocese of North America, Greek Orthodox Patriarchate of Antioch and the East.

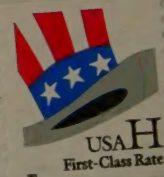
Matushka Deborah is Staff Photographer.

www.westernorthodox.com

THE LION

1405 SOUTH VINE STREET
DENVER, CO 80210-2336

address correction requested



PAOI LIBRARY
2311 HEARST AVENUE
BERKELEY CA 94709
6/00